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Hermelink of Leipzig complete the co-operative Church History appearing under the general editorship of Professor Gustav Kruger of Giessen. Parts I, III, and IV had previously appeared; of the completed parts, I and II form the first volume, III and IV the second; a third volume containing the main index announced for the late fall has not yet come to hand. A supplementary volume which was to contain an extensive history of the writing of church history has been indefinitely postponed, owing to the death of Gerhard Loeschcke of Göttingen to whose hands this work was committed and by whom considerable advance was made. Similar in plan with the other parts, *Das Mittelalter* gives one a greater impression of narrative unity than did *Das Altertum*. It is further characterized by a greater suggestiveness at least in that part of it written by Dr. Hermelink. This is particularly true of his section entitled "Renaissance and Humanismus bis zur Mitte des 15. Jahrhunderts." Here the Renaissance is regarded as an Italian national lay movement in the realm of culture which along with the national movements in France, England, Bohemia, and other places contributes, only more forcefully, to the breaking-down of the mediaeval conception of the world and to the destruction of ecclesiastical unity. From the bibliographical point of view the book is valuable as giving the latest contribution in this field and period from beginning of the seventh to about the middle of the fifteenth century.

Keen, clear and detailed the fifth volume, first half, of Dr. Albert Hauck's *Kirchengeschichte Deutschlands*,¹ continues to 1374 A.D. his authoritative account of this subject. The results of his accurate scholarship Dr. Hauck presents with a refreshing lucidity.

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RECENT LITERATURE ON LUTHER

It was a Baptist divine who was the first American to give a true appreciation of Luther. From 1833 to 1836 Barnas Sears was studying in Halle, Leipzig, and Berlin, during which time he founded the Baptist church in Germany by baptizing in the Elbe, at Hamburg, Oncken and others. This apparent lack of appreciation of the Lutheran church he made up by publishing in 1846 a selection from Luther's works and in 1850 a life of Luther, especially of the earlier years. But the first complete setting forth of Luther's whole life and work by an English-speaking

¹ *Kirchengeschichte Deutschlands*. Von Dr. Albert Hauck, Professor in Leipzig. Fünften Teil, *Das Spätere Mittelalter*, I. Hälfte. Erste und Zweite (Dopple) Auflage. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1911. viii+582 pages. M. 12.50.

scholar was by a Free Church of Scotland layman and man of letters, Peter Bayne, the friend and biographer of Hugh Miller, in two large, attractively printed volumes (Cassell, 1887). In the thirty years which have elapsed since the four hundredth anniversary of Luther's birth in 1883, an amount of intensive work has been done on the Reformer paralleled by that on no other name in church history. To gather up the results of that work, and to present them in popular form and scientific spirit is the aim of the two books by countrymen of Sears, *The Life and Letters of Martin Luther*, by Preserved Smith, Ph.D., (Boston: Houghton, Mifflin & Co.) already noticed in this *Journal*, and the work of Professor McGiffert of Union Theological Seminary, which now lies before us.¹

When it was appearing in the *Century Magazine* McGiffert's *Luther* was by far the most attractive feature in that most attractive of all illustrated monthlies in the world, and it has not lost but gained in charm and appeal in its publication in book form, with its interesting text and finely reproduced illustrations. Its first sentences might be taken as its motto: "Great men need not that we praise them; the need is ours that we know them." It is not a eulogy of Luther, but an unvarnished story of his life and work, which, while told with historic sympathy, is given with impartiality, with no glossing-over of faults, of which Luther had his full share. The author holds the balance well, extenuating naught nor setting down aught in malice. His wide knowledge of church history enables him to place the successive events of Luther's life in their true relations to the thought and doings of his own age and before. The life itself is a fascinating story, and the author does well to let it tell itself. For that reason we specially thank him for his numerous translations from Luther's letters and other works, in which his impartiality also appears, as he often gives those which Catholic critics have pounced upon. I counted about twelve quotations from contemporary letters, for instance, in the chapter on Luther's marriage, including the celebrated Greek letter of Melancthon to Camerarius (see the *Lutheran Quarterly*, January, 1910, pp. 124-26), which has been exploited with much avidity by Catholics. The only fault we have to find with McGiffert's *Luther* is the entire absence of all notes and references. While the book is popular, it need not at all interfere with its enjoyment by the many to have a bare mention in a one-line note of at least the source of the quotations. Or the source could be given in an appendix. The estimate

¹ *Martin Luther, the Man and His Work*. By Arthur Cushman McGiffert. New York: The Century Co., 1912. 397 pages. \$3.00.

of Luther's place in history at the close is one of the best I have ever read.

The echoes of Father Denifle's tremendous onset against Luther (*Luther and Luthertum in der ersten Entwicklung*, Mainz, 1904; see the *American Journal of Theology*, April, 1905, pp. 359-74) have not yet died down. The latest reply¹ by A. V. Müller is one of the most effective from a Catholic standpoint, as well as one of the most valuable in itself. The author appears to have been once a monk himself, for in his reply to Denifle's refutation (1, 356, 2. Aufl.) of Luther's claim that one of his hardships in his monkish days was the suffering of cold, Müller says (p. 10):

He [Denifle], is silent on the fact that in a monastery there were only a few rooms which were heated, and that cold was one of the most favored means of mortification. When I was in simple and professed novitiate, we had in the novitiate only one heated room. Our cells were unheated, as well as the chapel. He who wanted to warm himself went into the heated recreation room. Many went nevertheless only for a moment there, and scarcely warmed, went again into their cold cells. From a spirit of mortification many remained away from the stove altogether, and became cold (*froren*) voluntarily. What object did Denifle have in denying such a patent fact, on which in a certain respect the state of a monk rested?

But if he was once a Catholic and a monk, Müller has gotten bravely over both, for he comes to the rescue of Luther and meets the attack by Denifle with an earnestness born of conviction, and handles his former coreligionists, though fairly and with scholarly proofs, yet without gloves. It will be remembered that Denifle charged that Luther grossly misrepresented ancient and mediaeval theologians; that he was not only an ignoramus in these matters, but that positively his own teachings were crude, dangerous, and false. It is the aim of Müller to show that, although Luther did not claim to be a scientific teacher and wrote and spoke popularly and in haste, he represented his mediaeval sources accurately; that his teachings, far from deserving the lifting-up of Denifle's hands in holy horror, were themselves drawn from those sources; that in condemning Luther he was really condemning Augustine, Aquinas, Hervaeus, and other Catholics before and after the Reformation; and that finally when there is anything in Denifle's objections they rest upon an exaggeration or misrepresentation of Luther's views. From a Catholic point of view, then, this refutation of Denifle is to be specially commended, as it seeks the Catholic upon his own ground.

¹ *Luthers theologische Quellen: seine Verteidigung gegen Denifle und Grisar*. Von Adolphus Victor Müller. Giessen: Töpelmann, 1912. xvi+244 pages. M. 5.

Müller will "bring the proof that the fundamental principles of the Reformer concerning the identification of concupiscence with original sin, concupiscence as guilt, 'invincible' concupiscence, the remaining original sin, sinfulness of involuntary impulses, the impossibility of perfectly fulfilling the law, the doing away of the law, the *justitia perfecta* and the ideal of perfection, the justification which here only begins, the work-righteousness, the insufficiency of our own righteousness, the imputation of the righteousness of Christ, etc., in short all the principles objected to by Denifle as specifically Lutheran are no 'invention' of the Reformer's, but were known long before him, and in his lifetime whether in his own order or outside of it found Catholic defenders" (italics the author's, p. vii). I have read several chapters with profound interest, and it seems to me Müller proves his thesis. To the student of both Luther and the history of doctrine the book cannot be overlooked. Müller thinks that in this field Grisar is of only secondary importance, as he is almost entirely dependent on Denifle.

We are indebted to Herr Pfarrer Steinlein for the first monograph on *Luther's Doctor's Degree*,¹ and it is done with almost more than characteristic German thoroughness (p. 4 is all notes, p. 6 all notes but one line, p. 11 all notes but two lines). The preliminary exercises took place in the castle church at Wittenberg, beginning at 1:00 P.M., and lasting three hours. They began with a disputation by the one to be promoted, which was followed by a witty speech by the president. The next day at 7:00 A.M. the exercises proper began. The promoter gave a short speech, when followed the solemn promotion to the degree. The candidate took the vow of obedience to the dean and to the master of the theological faculty, and promised that he would not dogmatize doctrines condemned by the church and offensive to pious ears, but would denounce such a teacher to the dean within eight days, and would maintain the customs, liberties, and privileges of the theological faculty (see the oath in Latin, p. 6, note). He was then installed into the master's chair, and the Doctor's insignia were handed to him, viz., the Bible, the baretta, and a golden ring. After that came the kiss of peace and the benediction. Then followed an address of the one promoted in praise of theology and Scripture, closing with the disputations. These exercises lasted three hours. We possess neither Luther's Doctor's address nor thesis. Steinlein has written a most instructive little book, with welcome information on the degree and on interesting matters connected with it.

¹ *Luthers Doktorat: zum 400-jährigen Jubiläum desselben (18 and 19 Oktober, 1912)*. Von Hermann Steinlein. Leipzig: Deichert, 1912. 87 pages. M. 1.50.

Luther banked on his degree, and our author quotes (p. 23) his first biographer Mathesius as saying that it consoled and upheld him in his trials and conflicts. He called to mind his regular doctorate, his public mandate and precious oath and comforted himself that he had carried on his and God's cause honorably in the name of Christ.

The first volume of an admirable and handy edition of the most important of Luther's work has come to hand.¹ They appear in their original Latin and German exactly as printed by Luther, except that for Latin modern punctuation has been adopted and the errors of the press for the German have been corrected. Introductions and brief verbal notes have been supplied. The edition is to be completed in four volumes, and is emphatically the edition for the student, being gotten out for purely scientific purposes, unlike the Brunswick (now Berlin) edition "für das christliche Haus" and J. Böhmer's "für das deutsche Volk" (Stuttgart and Leipzig, 1907). Though it will necessarily offer only a small part of Luther's literary remains, yet it will include all the works of importance to show forth Luther in his permanent significance in the history of religion, of the church, of dogma, of civilization, and of literature. The "whole Luther" will appear, as reformer and "the founder of a new civilization," and the works which are given will be unabridged. By a most happy coincidence, the same year which saw this first volume of Clemen's edition of Luther produced (in Hans Lietzmann's excellent "Kleine Texte" series) Alfred Götze's *Frühneuhochdeutsches Glossar* (in paper M. 3.40, bound M. 3.80, same publishers) as an invaluable handbook for the reader of Luther and his contemporaries.

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REICHEL'S "ZINZENDORF"

The book² before us is, as the title-page indicates, a critique of a volume by Pfister the contents of which are admirably summarized in an introductory chapter. Pfister, we learn, asserts that not until Sig-

¹ *Luthers Werke in Auswahl*. Unter Mitwirkung von Albert Lietzmann, herausg. von Otto Clemen. Erster Band. Bonn: Marcus und Weber, 1912. v+512 pages. M. 5.

² *Zinzendorfs Frömmigkeit im Lichte der Psychoanalyse. Eine kritische Prüfung des Buchs von Dr. Oskar Pfister: "Die Frömmigkeit des Grafen Ludwig von Zinzendorf," und ein Beitrag zum Verständnis der extravaganten Lehrweise Zinzendorfs*. Von Gerhard Reichel. Tübingen: Mohr, 1911. 192 pages.